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The Need of Study.

PAUL E. KRETZMANN, St. Louis, Mo.

It is a powerful and significant word which St. Paul addressed to his young assistant Timothy, when he writes to him: "Give attendance to reading, to exhortation, to doctrine" (*πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ*). 1 Tim. 4, 13.

It seems that modern conditions are causing many of us to forget the full force of this remark. It has been said that the days of the old-fashioned pastor are numbered, and that the multitude of tasks which are being heaped on the minister in his charge are making it impossible to put that attention to work in the study which was formerly deemed essential. With board meetings and committee meetings and society meetings, and teachers' training classes and catechumen classes and a host of other labors crowding in for every minute of the time, there is simply no opportunity for a thorough and calm study of the Scriptures and of theological subject-matter such as we have, in the past, been associating with the office of a pastor. The *πολυπραγμοσύνη* of the modern minister is becoming an axiom, and the situation is assuming alarming proportions. The question is, Have we really reached the stage when a pastor must be satisfied with a mere glance at the Bible text and at the theological literature which is gotten out for his special benefit? Are we really so pressed for time that we cannot devote a certain portion of every day to the systematic study of the Scripture and of all the other material which was formerly considered essential for a pastor's labors?

One of the best among the recent studies taking up this question contains the following thoughts on the art of preaching and on the work of the minister. In the first place: It is absolutely necessary that the work of the pulpit reflect the labor of the study. Any one desiring to be a real leader of his congregation, a guide to souls seeking the right way in faith and life, a personal witness for the redemption of Jesus Christ, and a stimulating teacher of the Word of Truth, must devote enough time to systematic study so that there will be a proper proportion maintained between the

pulpit and the study. As Prof. David Smith of Belfast has it in his recent book on *The Art of Preaching:* "The efficiency of the pulpit is commensurate with the efficiency of the study."

But what is to be done? Dr. Smith rightly says that learning is good, and sanctified learning is a precious gift of God, most profitable to the Church at all times, and especially in an age like ours when knowledge is so widely increased and faith is troubled by so many perplexing problems. Study does not mean mere learning, the heaping up of a great many crude facts. Scholarship rather implies the ability to use information in applying it to the work in hand, whether that be the building of a cathedral or the construction of a sermon. It is necessary, therefore, for every preacher to cultivate the habit of study, to select definite methods of study, and to have a definite goal of study every day of his life. Dr. Smith says that "the day should be mapped out, its program fixed, and such plans allotted for each office — pastoral visitation, recreation, and, above all, that office which is the foundation of intellectual vitality — study." It may be true that the task of systematizing one's work may, from the outset, seem hopeless or at least most bewildering, but if one only makes a beginning, some time, somewhere, anywhere in fact, at the most convenient point, the way is bound to open up.

This entire discussion gains further point by counting up the number of minutes and hours which are daily lost in aimless undertakings or any *allotria* which are very secondary in the work of a pastor. The time devoted to a daily paper may, in most cases, be reduced to five minutes, or even less than that. This is true especially when one takes care to glance over the various weekly, monthly, and quarterly journals devoted to a condensation of the world's news. Then there is the matter of losing time in an effort at working. If one does not possess the time and the place habit of study, if one has not trained himself to go to work immediately upon sitting down at his desk, if one has not learned to concentrate to the exclusion of all discordant interference, he has not yet learned the essentials of study. We may, in this respect, well take a number of lessons from men like McMurry, professor of education at Columbia University, and other educators, whose rules for work are based upon the most thorough psychological studies. It will pay every pastor who has found difficulty in getting time for private study to obtain one or more books of this type and take the necessary time to read at least the important points of the presentation offered. There is bound to be a most favorable

reaction, possibly not at once, but surely in the course of weeks and months devoted to a somewhat more strenuous application.

It will pay any one who is interested in the subject of study to take up the maxims of Martin Luther on the subject of study. Here, surely, was a man who may be considered as having been fairly busy practically all the time. And yet, we are amazed at the amount of work turned out by his pen. The secret of this was found, of course, in his little saying: *"Fleissig gebetet, ist ueber die Haelfte studiert."* The idea of having prayer underlie the entire fabric of study is fundamental for successful work. At the same time it is most interesting to find what Luther says on the subject of study. The question is quaintly put by Porta. Is it sufficient for regularly called pastors simply to preach according to postils and other books, while they do not pay much attention to Bible reading? The answer is given with the usual directness of the Reformer. He says: "There are some lazy pastors and preachers who depend upon such books and other helps so that they cannot make a sermon; they do not pray, they do not study, they do not read, they do not put their minds on the Bible, just as though they did not need to read it. Instead they use such books as calendars and definite forms to earn their daily bread and are therefore nothing but parrots and jackdaws who repeat what they have heard without any understanding. Over against this it is our own opinion and that of our theologians that they be directed to the Scriptures and prepare themselves to defend our Christian faith after our death against the devil, the world, and the flesh, for we will not always be at the head where we are now standing."

For all of us it will be well to keep in mind the excellent introduction which Dr. Luther wrote for the postil of Spangenberg. He says there: "Be vigilant! Study! Attend to your reading! Most assuredly you cannot read too much in the Scripture, and what you read you cannot understand too well, and what you have understood well you cannot teach too well, and what you teach well you cannot live too well. *Experto crede Ruperto!* It is the devil, it is the world, it is our own flesh that rage and storm against us. Therefore, dear sirs and brethren, pastors and preachers: pray, read, study, be diligent! Surely there is no time for being lazy, snoring, and sleeping in this evil time. Make use of the gift which has been entrusted to you and make known the mystery of Christ; he who will not know it, let him be ignorant, as St. Paul says."

Every Word Is Truth.

A Defense of Verbal Inspiration.

PETER C. KREY, Perth Amboy, N. J.

I.

It is not difficult to ascertain from what one reads and hears these days that there are many people living to-day, both educated and uneducated, who do not believe that the Bible is God's Word, at least not in its entirety. That the Bible *contains* God's Word, by which they merely want to state that it contains other things, too, or that it is God's Word in part only, is admitted by some. But that it *is* the Word of God *in all its parts,* is a confession rarely heard or seen outside of the churches of the Lutheran Synodical Conference. Notwithstanding we Lutheran Christians of the Synodical Conference stick to this our belief. Can we uphold and maintain this our position and profession in this age of research and inventions?

In the first place, be it said that our conviction that the Bible is God's Word does not rest on a conclusion that we have reached by our own reasoning, but on an inward conviction which the Holy Ghost has wrought in our hearts, as Jesus said: "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of Myself." By the witness of the Holy Ghost through the Word, or Bible, and the experience of the power of that Word on our hearts, we gain the conviction that the Bible in its entirety is the Word of God. Like every other doctrine that we hold and believe, so also this conviction, that the Bible is God's Word in all its parts, flows from the Bible and is based on the Bible. *The Bible itself teaches us that it is the Word of God in its entirety.*

By the Bible in all its parts I mean the Bible as it is among us to-day, all its canonical writings as comprised in the 39 books of the Old Testament and the 27 books of the New Testament. All this is God's Word from beginning to end. This let me now prove to you from the Bible.

A certain man has taken the pains to count the number of times that the phrase "Thus saith the Lord" is used in the Old Testament and has found that it was over 2,000 times. So the Old Testament tells us more than 2,000 times that it is the Word of the Lord.

In speaking of the advantages of the Jews, St. Paul says in

the third chapter of Romans: "Unto them [the Jews] were committed the oracles of God." That is to say, *the Jews in their sacred writings, in the Old Testament Scriptures, had the Words of God.*

In a disputation which Jesus once had with the Sadducees concerning the resurrection of the dead which is recorded in the 22d chapter of Matthew, Jesus, referring them to the Old Testament writings, says: "But as touching the resurrection of the dead, have you not read *that which was spoken unto you by God?*" So here Jesus very plainly says that what was spoken unto the Jews in the Old Testament was spoken unto them by God.

With regard to the New Testament St. Peter writes: "But the Word of the Lord endureth forever; and this is the Word which by the Gospel is preached unto you." So the Word which the apostles preached is the Word of the Lord that endureth forever. Then is also that which the apostles *wrote* the Word of the Lord that endureth forever, for they wrote no other gospel than that which they preached.

St. Paul writes in Galatians: "But I certify you, brethren, that the Gospel which was preached of me is not of man." And in Corinthians he says: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord."

On their first missionary journey Paul and Barnabas came to Antioch in Pisidia and preached in the synagog. When many came to hear them, the Jews were moved with envy and spoke against those things that were spoken by Paul, contradicting and blaspheming. Then said Paul and Barnabas to them: "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Here Paul and Barnabas plainly state that the word that was spoken or preached by them was the Word of God.

Writing to the Thessalonians, the apostle reminds them of the fact that the word which they received from him was not the word of men, but the Word of God, when he says: "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God."

These are but a few of the testimonies of the Bible that both the Old and the New Testaments are the Word of God and not the word of men.

Since there are a great many people who will admit or even confess that the Bible *contains* God's Word (by which they merely want to say that parts of the Bible are of divine origin, while other parts are of purely human origin), it becomes necessary for us also to prove *that the Bible is the Word of God in its entirety.* This the Bible also teaches us.

In the 15th chapter of Romans the Apostle St. Paul writes: "For whatsoever things were written aforetime, were written for our learning that we, through patience of the Scriptures, might have hope." *Whatsoever things* were written, that is, *all* that was written in the Scriptures, was written for our comfort that we might have hope. That implies that all of it must be the Word of God, for only the Word of God can give us true comfort and a sure hope; for who would stake his eternal weal and woe on the words of a man?

On the day of the resurrection of our Lord two of His disciples were making their way from Jerusalem to Emmaus. As they were walking along discussing the late suffering and death of their Master, a stranger joins them and walks with them. This stranger is none other than Jesus, the risen Lord Himself. And what does He tell the disciples after hearing their complaint? He said to them: "O fools and slow of heart to believe *all* that the prophets have spoken!" In his defense before Felix, the governor of Syria, St. Paul said: "So worship I the God of my fathers, believing *all things* which are written in the Law and the prophets." Jesus says that we must believe *all* that the prophets have spoken, and St. Paul *believed all things* that were written in the Law and the prophets. Then *all things* that are written in the Bible, at least in the Old Testament, must be the Word of God, for God does not require us to believe anything but His Word.

Once when the Jews wanted to stone Jesus, He said to them: "Many works have I shown you from My Father; for which of these works do ye stone Me? The Jews answered and said unto Him: For a good work we stone Thee not, but for blasphemy and because Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your Law: I said, ye are *gods?* If He called them gods by whom the Word of God came, and the Scriptures cannot be broken," etc. Here Jesus adduces one single word of Scripture, the word "gods," and He says that that word

cannot be broken or changed, but it must stand. Could or would Jesus do this if every word of the Bible were not God's Word?

From St. Paul's Letter to the Galatians we may learn that even to such a minor thing as to the *singular or plural form of a word* the Bible is the Word of God. For the apostle there makes the remarkable statement: "Now, to Abraham and his Seed were the promises made. He [that is, God] saith *not:* And to *seeds,* as of many; but as of one, And to thy *Seed,* which is Christ." Could a stronger argument that every letter of the Bible is inspired be produced?

But let me adduce just one more example. When our Lord and Savior was in a disputation with the Sadducees, who claimed that there was no resurrection from the dead, He appealed to the *present tense* of a word in Scripture to prove the resurrection of the dead, for He says: "*I am* the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living." Here the Savior states that because the Scriptures say *I am* the God of Abraham and Isaac and Jacob, and not *I was* the God of Abraham, Isaac, and Jacob, therefore it is certain that the dead arise and live. What a tremendous proof that the Bible in all its parts, even to the minutest details, is the Word of God!

But lest any one should doubt, the apostle says very plainly in the Second Epistle to Timothy: "*All* Scripture is given by inspiration of God," is God-breathed, that is, the breath, or spirit, of God is in *all* scriptures both of the Old and of the New Testament. But the word "all" includes the words also and the letters.

This may suffice to show that *the Bible teaches that it is in all its parts the Word of God and in no parts the word of man.*

II.

The question arises: *How* is the Bible God's Word? Did not men write it? How, then, can it be God's Word? Also this question is taken care of in the Scriptures. For this reason the Bible says that "all Scripture is God-inspired" and that "holy men of God spake as they were moved by the Holy Ghost." 2 Tim. 3, 16; 2 Pet. 1, 21. That is to say, the men who wrote the Bible were the instruments of the Holy Ghost and of God. The Holy Ghost, that is, God Himself, breathed or gave into the minds of these men the words that they were to write. Thus the men who wrote the Bible were merely the recorders, the secretaries, of God, who

wrote what God wanted them to write and exactly as He wanted them to write. Thus the Bible is just as much God's Word by inspiration as the dictation that I dictate to my secretary and my secretary writes for me is my word and not my secretary's word.

This fact the Bible brings out every time it makes the statement: "As it is written *by* the prophet," "which was spoken *by* Jeremy," *"by* Esaias," *"by* Daniel, the prophet"; or even more clearly, "which was spoken *of the Lord by the prophet,"* or *"who by the mouth of Thy servant* David hast said," or "well spake the *Holy Ghost by* Esaias, the prophet." The word "by" in these passages, as well as the phrase "of the Lord by" and equivalent phrases, denotes clearly that the writers of the Bible were merely the mouthpieces of the Holy Ghost and of God.

This the writers themselves confess in many ways. How often do not the prophets exclaim: "Thus saith the Lord"; "the Word of the Lord came unto me"! David, who wrote most of the psalms, confessed: "Now, these be the last words of David; David, the son of Jesse, said and the man who was raised up on high, the anointed of the God of Jacob and the sweet psalmist of Israel, said: The Spirit of the Lord spake by me, and His Word was in my tongue. The God of Israel said, the Rock of Israel spake to me." 2 Sam. 23, 1—3. The Apostle Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1, 21. St. Paul writes: "Now, we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God. Which things also we speak, not *in the words* which man's wisdom teacheth, but *which the Holy Ghost teacheth."* 1 Cor. 2, 12. 13.

From these testimonies of the Bible, which are only a few out of many, it is clear that the men who wrote the Bible were only the tools, mouthpieces, of the Holy Ghost, who spoke and wrote through them every word that He wanted spoken or written. Hence we are perfectly justified in teaching and professing that the Bible in its entirety, from one end to the other, every book of it, every chapter of it, every verse of it, every word and letter of it, is the Word of God.

This, of course, we say of the Bible as it was originally written in the Hebrew and Greek languages.

Here the doubters and modernists raise two objections. The first objection is that the original manuscripts of the prophets and

apostles are no more in existence, at least not to any one's knowledge, and that the copies which we possess of these manuscripts differ somewhat in reading, and for that reason it is impossible that every word and letter of the Bible should be God's Word. To this I would answer, first, that the fact that the manuscripts which we have to-day differ somewhat in spelling and in a word left out or added here and there, is not God's fault, but the fault of those who copied the original manuscripts, and must therefore be ascribed to human weakness. In the second place, I want to say that the true reading and the correct spelling of the original manuscripts is without any doubt present in the world to-day and can be established by a careful comparison of the copies that we have, for God has promised that not a particle of His Word shall be lost. And in the third place, be it said that all scholars are agreed that not a single doctrine or teaching of the Bible is in any way affected by these variations in reading of the manuscripts that we now possess. "Eighteen centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But to-day the text of the Scriptures, after copyings almost innumerable, and after having been tossed about through the ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular — there being not a single doctrine, nor duty, nor fact of any grade that is brought into question by variations of readings — a fact that stands alone in the history of such ancient literature." (Enoch F. Burr.)

The second objection of the modernists and others is that the translations of the Bible are not the work of God, but the work of men, and that therefore the Bible cannot be God's Word, word for word, though the thoughts might be. To this I would answer that though the translators of the Bible were not inspired by God as the original writers were, nevertheless, what they translated was not the thoughts of their own minds, but the message and words of the original Bible, and therefore their translation, if it agrees with, if it renders, the sense of the original, must be just as much God's Word, word for word, as the original, for thoughts cannot be expressed without words. It is a remarkable and noteworthy fact that whereas other books lose more or less in a translation, yes, some human books cannot be translated at all without losing much of their identity, the Bible has manifested

a wonderful adaptability to be translated into almost every known language and tongue. There is no book in the world that has been translated into more languages than the Bible. And the great peculiarity about the Bible is that experience has shown that it speaks with equal force and precision in every people's language; it speaks with equal power and precision in Hebrew to the Hebrews, in Greek to the Greeks, in English to the English, in German to the Germans, in Chinese to the Chinese. This cannot be said of any other book in the world.

There are, of course, poor translations of the Bible, which do not render the sense of the original, but even in them the main message of the Bible cannot be hid. But in these cases the sense of the original can always be established, for there are plenty of people in the world to-day who are perfectly familiar with the languages in which the Bible was originally written, and they can tell you whether or not a certain translation is a good and correct rendition of the original. In this respect the German translation by Luther and the King James Version of the English Bible stand unexcelled. God has in these translations spoken just as powerfully and effectively to the German- and English-speaking peoples as when He spoke in the Hebrew to the Hebrews and in Greek to the Greeks. The Bible has also in its translations proved to be the quick and powerful Word of the living God. "It is a universal rule that a book does not thrive except in the language in which it was written. Men's books will not always bear translation; and the greater the literary value of a book, the more it is likely to suffer loss in being translated from one language into another. Change of locality is, to the great majority of books, absolutely destructive. But to this rule the Bible is a marvelous exception. It seems to run freely in the mold of every language, to adapt itself perfectly thereto, and to speak with equal directness, clearness, and authority to all peoples and tribes and nations, in their mother tongue. It does not occur to us that, in reading our common English Bible, we are reading a translation of an Oriental book; and, indeed, when an example of the purest and best English is desired, men go with one accord to the Bible. Considered merely as a poem, there is nothing more exquisite in the English language than the Twenty-third Psalm; and it has been stated that in other languages besides the English this Shepherd Psalm is a model of poetical excellence. It never occurs to one reading it that he is reading a translation from another and very different language." (Philip Mauro, Attorney-at-Law, New York City.)

THE THEOLOGICAL OBSERVER.

The papal year of jubilee is noted by special articles in the February issues of *Current Opinion* and *Review of Reviews.* The latter publication, besides, gives the enterprise an editorial send-off, calling it "a Catholic year of pilgrimages," and estimating that scores of thousands of American Catholics will cross the Atlantic and that more than five hundred million dollars will be spent by Americans in Europe this year. DAU.

Radio preaching is done regularly every Sunday afternoon by Dr. S. Parkes Cadman of Brooklyn, the new President of the Federal Council of Churches. A powerful broadcasting station installed at Denver is extending the services of a popular church throughout the Rocky Mountain region. Zion City, Ill., is broadcasting. A Catholic broadcasting station is about to be put in operation at New York by the Paulist Fathers. In the Lutheran field of radio activities Station KFUO of Concordia Theological Seminary is leading, having begun to operate December 14, 1924. DAU.

"**At the Lutheran World Congress at Eisenach** the American theologians, in the name of strong groups of church people supporting them, uttered a vigorous testimony in behalf of the old doctrine of inspiration. However, in doing so they permitted it to be seen that they would not go along in those exaggerations, but had a different understanding of the communication of facts and words from that of the orthodox teachers of the seventeenth century." Thus reports Dr. Karl Girgensohn of the University of Leipzig in *Pastoralblaetter* (December). In the preceding remarks he has registered against the Lutheran dogmaticians of the age of orthodoxy the following "exaggerations": 1. They claimed that the Greek of the New Testament is the best Greek possible, because it would be blasphemous to think that the Holy Ghost would write any other than the very best Greek; 2. they held that the difference of style in the various writings in Scripture must be explained by the fact that the Holy Spirit, while dictating to the writers, adapted Himself to the individuality of each writer; 3. they held that every independent operation of the writers must be eliminated from their work, because the Holy Spirit, by immediate inspiration, communicated to them also such events and words as they had witnessed personally. These reasons, Dr. Girgensohn says, have seemed so ludicrous to modern German theologians that they have only confirmed them in their rejection of the doctrine of verbal inspiration. This doctrine is, with these theologians, *"erledigt,"* disposed of once for all time, and it is useless to call for a reopening of the question. The American representatives at Eisenach, according to Dr. Girgensohn, would endorse neither the attitude of modern German theologians nor that of the theologians of the seventeenth century. All this is extremely interesting information. If the report to which we have referred is correct, it is high time that the American Lutheran Church ask her theologians just what they believe concerning the inspiration

of the Scriptures. Furthermore, it would seem highly opportune to investigate the aforementioned "extravagances" of the old teachers of our Church, and to show exactly what they have said and in what connection. While no one in the Lutheran Church of to-day carries a brief for a specific dogmatician and his τρόπος παιδείας three hundred years ago, it is more than a pious duty to examine his statements thoroughly. For by rejecting *en masse* the *arguments* of orthodox antiquity for the doctrine of inspiration, the *doctrine* itself may be rejected. Few modern theologians, we fear, have taken the trouble to study the works of the old dogmaticians. There is much ignorant babbling after what some professor has delivered himself of *ex cathedra*. The dogmatic efforts of three hundred years ago are a far more exhaustive and withal respectable attempt to produce the testimony of Scripture concerning itself than all that modern theology has to offer on this point. DAU.

According to Kieffer's Statistics for 1924, 22 Lutheran bodies in the United States and Canada had a confirmed and communicant membership of 2,566,925, an increase of 45,747 over the preceding year. This membership contributed for congregational and local needs $33,603,860, or $3,345,858 more than last year, and $10,431,541, or $1,029,436 more than in 1924, for benevolent purposes; the total expenditures thus being $44,035,401, or $4,375,294 more than in 1924. *Per capita* the members contributed $13.09 for congregational purposes, $1.09 more than in the preceding year, and $4.06 for benevolence, which was 33 cents more than last year, the *per capita* for total expenditures being $17.15, an increase of $1.42 over the preceding year. The Synodical Conference bodies, which bring up the rear, are given the following credits in these tables (the number in parentheses gives their relative rank in the entire Lutheran Church): —

	C. and C. Membership	C. and L. Expenses Total	C. and L. Expenses Per Capita
Missouri Synod	646,837 (2)	$8,848,022 (2)	$13.69 (7)
Joint Wisconsin Synod..	139,226 (7)	1,142,366 (6)	8.20 (15)
Slovak Synod	7,000 (13)	140,987 (11)	20.14 (2)
Norwegian Synod	4,583 (17)	35,640 (17)	7.78 (16)
Negro Missions	2,171 (18)	23,634 (18)	10.88 (10)
	799,817	$10,190,649	

	Benevolence Total	Benevolence Per Capita	Total Expenditures Total	Total Expenditures Per Capita
Missouri Synod	$3,206,994 (1)	$4.95 (4)	$12,055,016 (2)	$18.63
Joint Wisconsin Syn.	425,379 (6)	3.06 (12)	1,567,745 (7)	11.26
Slovak Synod	15,282 (15)	2.18 (14)	156,269 (11)	22.32
Norwegian Synod ...	18,538 (14)	4.04 (7)	54,178 (16)	11.82
Negro Missions	.....	...	23,634 (18)	10.88
	$3,666,193		$13,856,842	DAU.

Answering the question whether the "Descensus" belongs in the Second Article of the Creed and is Scriptural doctrine, the *Lutheran* (Jan. 15) cites 1 Pet. 4, 5. 6. The words: "the Gospel was preached unto them that are dead" are frequently referred to Christ's

descent, but the text does not say anything about Christ being the preacher nor about hell being the place of the preaching. The meaning is that to people now dead the Gospel was preached while they were living, and the result of this preaching will be made manifest at the final Judgment. DAU.

Translations of the Bible. — Concerning the translations of the Bible, the *Presbyterian* (December, 1924) writes: "Readers of the Bible should use great care in the selection of their version or translation of the Bible in these days, when there is such a fad for vulgar translation. The Moffat and Goodspeed translations are examples. Dr. Moffat's New Testament translation has some good things in it, but at times it descends to the language of the street. The Philistine's message to Israel is translated in the King James Version as follows: 'Tarry until we come unto you.' Dr. Moffat makes them say, 'Stand where you are until we get at you.' The King James Version says, 'David dwelt in the fort and called it the city of David.' Dr. Moffat translates it, 'David took up his residence in the stronghold and called it Davidsburg.' This vulgarizing of modern translators reveals their attitude toward the Scriptures. They begin with a low secular conception of the Scriptures. They consider them as only human records of human experience, mere traditional literature. They therefore consider themselves free to write into their translations any conception or idea which they think will popularize and reduce them to common familiarity. The Scriptures are always treated by Jesus Christ as the very Word of God, which cannot be broken, and all His quotations from them are made with reverence. The standard versions, both ancient and modern, maintain the same reverence. While the Scriptures contain many curt and decisive utterances, they are always clean and reverential, and free from all frivolity and trifling.

"The King James Version excels all others in its simplicity, dignity, and superb English. It never descends to the vulgar. The more modern and individual versions show a determined purpose to treat the Scriptures as commonplace, subject to the whims of peculiar individual minds. The versions to which we have referred have a strong tendency to produce in the minds of those who read them constantly a strong habit of irreverence and the commonplace. Once this spirit possesses the mind, interest in the Scriptures will be greatly abated. For this reason these vulgarizing translations should be in every way discouraged." MUELLER.

"Unholy Alliance." — On November 20, the *Christian Century* published an editorial entitled: "Get the Churches Out of the Chaplaincy Business!" The gist of what the *Christian Century* editorial said was this: —

"The obvious place for organized religion to begin warring on war is at the point where the churches and the war system come together, *i. e.,* the institution of the military chaplaincy. Instead of this warring, however, the Federal Council of Churches of Christ in America had a bill introduced in Congress last February, the effect

of which was to increase the number of chaplains from one for every 1,200 officers and men to one for every 800. Generals Hines, Pershing, and Martin endorsed this bill, citing the chaplains' 'usefulness' in maintaining *morale*. Also, the Federal Council has sought to open the way for higher promotion of chaplains in military rank. The effect of such activity is 'simply to tie the Church to the chariot of Mars.' It has been interpreted as an effort to 'vindicate' the churches of pacificism, and the institution of chaplaincy has been used by the war system as a weapon to fight the churches' pacificism. 'If the Federal Council meant its own words when it declared that war was the world's chief collective sin, it cannot find any apologetic for continuing the unholy alliance.' "

Thereupon the editor of the *Christian Century* was swamped with letters — "furious, enthusiastic, and otherwise" — passing comment on the editorial. One of these read: "Having received warning of your true character from Colonel John T. Axton, Chief of Chaplains, U. S. A., I wish to have nothing whatever to do with your publication." The Rev. Paul D. Moody, President of Middlebury College (Middlebury, Vt.), wrote: "The editorial . . . struck me as a curious example of scrambled misunderstandings." A West Virginia Baptist wrote: "I pray God that your fine courage may continue to inspire your pen on these vital subjects."

None, however, pointed out the real reason why the chaplaincy business might be regarded as an unholy alliance. Put into plain words, the objection would read: What right has the State to appoint preachers for its soldiers? MUELLER.

The Press and Crime. — "Who is to blame for the country's bad opinion of the morals of New York City?" asks the *Catholic World* (December, 1924). It answers the question: —

"Undoubtedly the newspapers which deliberately feature crime and scandals and sensational happenings in general. Editors seem to think that what is normal is not news. It was not the editor of a 'yellow' journal, but of a *reputable* metropolitan newspaper, who gave the classic definition of news: 'If a dog bites a man, that is not news — if a man bites a dog, that is news.'

"There must be something startling, spectacular, alarming, or abnormal about an incident; else it will not be printed. Occasionally, however, the metropolitan dailies deplore the bad reputation of the great city. They do not, however, confess their sin. They do not repent. They do not promise amendment. But, once in a great while, they will find an inch or two for a bit of information which may serve as an antidote to the poison that is spread over most of the rest of the paper. Here, for example, is the *New York World*, giving almost thirty lines to a defense of one of the boroughs of New York. The editor catches the attention of the reader with a startling caption, 'In Darkest Manhattan,' and proceeds, sarcastically: —

" 'Manhattan, as every rural moralist knows, is the darkest borough of a wicked city — lair of Tammany Hall, stage of sensational crimes, locale of the Great White Way. And yet — there

were more marriages in Manhattan last year — 1,737 per 100,000 people — than in any State in the Union, Maryland, with 1,539 in the census year, coming nearest, and North Dakota, with 575, tailing the list.

"'Marriages do not tell the whole story, since some suburban couples may be wed in Manhattan. Turn to divorces, which must be sought by residents. These were forty-two per 100,000 in Manhattan last year; in virtuous Vermont they were 105 per 100,000 in census year. Nowhere were they proportionally as few except in the State of New York — forty per 100,000.

"'Of course, the Empire State's divorce laws are strict. Still, the marriage bond can be clipped for cause. Yet there was only one such dissolution for every forty marriages, while in Vermont there is one for every 8.2 marriages; in Colorado, one to every 5.5; in Missouri, one to every 4.7; in Oregon, one to every 2.6 marriages.

"Darkest Manhattan must be a pretty wicked place; they say so who do not live there. But it does seem to have an amazing number of people who marry and are given in marriage, who live quiet home lives in miles of never-mentioned streets and who are faithful unto death.' . . .

"If the newspapers all suspended publication for a year; if they would but give us a chance to form our own opinions and judge our fellow-citizens from what we see of them, rather than by what we read of the escapades of a small number of them, we would think the world, and even the biggest city in the world, a pretty good place after all." MUELLER.

The Preacher's Greatest Duty. — "There are many things," says the *Biblical Review* (January, 1925), "to which the preacher must give some attention, but what stands out above everything else as that to which he is called and for which he has forsaken everything — if he is a real servant of his Lord? The preacher never had so many and such strong temptations to take up other themes than the dominant one of his vocation as are pressed upon his attention to-day. He must indeed keep himself informed and abreast of the times in his reading and study, but when it comes to the pulpit, secular and popular subjects are among the things he must forsake to fulfil his calling. This is the way Dr. Walter L. Lingle, in the *Presbyterian of the South,* puts the chief aim of the ministry: —

"'The minister's great commission is to preach the Word. He is the minister of the Word. The deacons were chosen that the apostles might give themselves to the ministry of the Word and to prayer. Preach the Word, the whole Word, nothing but the Word, in the proper proportion, and apply it to the congregation before you, is a good motto for the minister.

"'The people are hungry for the Word. Wherever a preacher unfolds the meaning of the Word with clearness, persuasiveness, and power, the people flock to hear him. It is proverbial at the Montreal conferences that the most popular hour on the program is the Bible Hour, when some well-known teacher or preacher interprets the Word

of God with clearness and authority. People continually ask: Why don't all of our preachers teach us the Word as these men do? Just to-day I met on a railroad train a business man with a forceful personality, and he told me how he followed a certain minister from place to place because he preaches the Word.

" 'It is easy to drift off into preaching science, philosophy, literature, and politics. The minister may lay all of these, and in fact the whole world, under tribute to illustrate and enforce the preaching of the Word, but he ought not to forget his commission.

" 'It is even possible for a minister to confuse the defense of the Word with the preaching of the Word. No doubt there are times when we need to defend Christianity against unbelief or scurrilous attacks, but, after all, our commission is not to defend the Word, but to preach it. The Word of God is quick and powerful and sharper than any two-edged sword, and is abundantly able to take care of itself if we will only preach it. The Word of God is not bound and cannot be bound if we will only preach it. God has promised that His Word shall not return unto Him void.' " MUELLER.

Recent Contributions in Biblical Archeology. — Very few people realize the importance of recent archeological investigations and discoveries in the general field of Biblical knowledge. It is true, of course, that such sensational discoveries as that by Howard Carter and A. C. Mace provoke a great deal of discussion, not to say speculation, concerning the possibility of the influence of these discoveries upon our picture of the times which the finds represent. So also the recent journey of an American party for the purpose of investigating any possible remains of the ancient cities of Sodom and Gomorrah provoked a great deal of discussion, much of that appearing in the daily press being of a nature not in line with the intentions and wishes of the many persons concerned. However, the fact remains that much of the recent archeological work is of abiding interest and value, and a brief discussion of some recent discoveries may serve to stimulate our appreciation of this branch of learning.

The discoveries in the Valley of the Kings mentioned above were probably given a disproportionate share of publicity on account of certain peculiar elements connected with the discoveries. Interesting as the find was in itself, there is very little that we can gain from the excellent description given by Carter and Mace in their recent book on the preliminary investigations. It is even a matter of doubt as to just what period of the Egyptian history must be accorded to King Tut-ankhamen. So much is certain, however, that his reign fell within the period of Egyptian history which touches upon the sojourn of the children of Israel in that country, and whereas only a decade or two ago it was a favorite pastime of liberal critics to discount the Bible's reference to the wealth of Egypt, this discovery has definitely shown that the attitude of the critics was altogether wrong, and that the Bible account is in every particular correct.

Of geographical references mentioned in the Bible, quite a number have been investigated in recent years. Among the most interest-

ing discoveries are those pertaining to the city of Jerusalem itself. Thus the investigations of a recent French expedition have established the fact that Mount Zion was the rocky spur between the Kidron and the Tyropoeon Valleys. The Jebusite fortress was at the southern end, the Temple-mount was in the middle, and to the north was Ophel, separated from the Temple-mount by a depression and a cavern containing Canaanite tombs. The name *Uru-Salim,* or Jerusalem, as it is written in the Amarna letters, is Babylonian, and this indicates that the town was of Babylonian origin and dated from the period of Babylonian supremacy along the Mediterranean coast as early as the dynasties of Akkad and of Ur. In this connection the *American Journal of Archeology* also prints a note from the Amarna letters, in which the city of the Mountain of Jerusalem is called the city of *Bel-En-Urta.* This strange name is undoubtedly the origin of the puzzling expression *Yahweh Yireh* of Gen. 22, 14, the Yahweh having displaced the "owner" and Yireh being equivalent to Urta. It has also been noted that this "Mount of God" is identical with the Ariel of Isaiah and Ezekiel.

Further work at Jerusalem has shown that there was a steep stairway cut through solid masonry and rock at the southern end of the stronghold of Zion. This may very well be the stairs of the City of David mentioned by Nehemiah as being located on the way to the Pool of Siloam. While there was still some doubt a few years ago concerning the tunnel of Hezekiah, it has now been clearly demonstrated that the famous Siloam tunnel built by this monarch ran entirely under the City of David to the upper Pool of Siloam, thus receiving the water of Gihon.

Most excellent work has recently been done on the Temple-mount and beneath the Temple-mount. Not only have the dimensions of the great stones used by Solomon been fully substantiated, but excavations beneath the mount have in every way found the account given in the Bible to be correct. Even the point of the wall which was cast down when David made a breach in conquering the Jebusite capital has been exposed. The line of fortification, also, which represents the Millo, frequently mentioned in the Books of Samuel and of Kings, and the later wall constructed by David and Solomon have been found and measured. The report of the Palestinian Excavation Fund states that on one of the Jebusite walls a rude painting of the goddess Ashtoreth, or Astarte, was discovered, this being certainly the oldest painting that has been found in Palestine. Of other Bible places a number have been further investigated. Thus the name Carchemish has been identified with *Uru-pi,* which is the original of the Greek Oropus. Originally *Uru-pi* was the district south of Carchemish, known to us as Pethor. The investigations on the northwestern shore of the Sea of Galilee have also produced some very interesting discoveries. In a sumptuous volume entitled *Capharnaum et Ses Ruines* the French excavations in the city of Capernaum are fully described. Among other things the author devotes an entire section to the archeological problems of the Synagog of Capernaum.

The conclusion reached is this, that the remains permit the practically complete restoration of the original structure of the Synagog, which is the finest yet discovered in Palestine, and that this Synagog was probably standing in the time of Christ.

Outside of Palestine proper, work has been carried on especially in the state of ancient Ur of the Chaldees, and it is certainly of more than passing interest to know that the excavation of this ancient city was of a kind to substantiate one of the accounts of the Bible in full. The library of the city alone presents a most interesting study, and forthcoming publications will place us in a position to gage the exact importance of this region even before the time of Abraham. Another very important account is that concerning the city of Tema, the Teimah of the Bible, which has now been found to have been the center of the Babylonian administration of Arabia under Nabonidus. Incidentally Nabonidus is called the father of Belshazzar, and the inscription concerned states that this son of Nabonidus was at the head of the troops in Babylonia. Other items of interest which have been discovered may be mentioned at least briefly. Thus it has been found that the Hebrew musical terms are closely related to the Sumerian, and that the Hebrew superscription *al-shoshannim,* has nothing to do with lilies, but means "on the three-toned instrument," perhaps a pipe in the form of an oxhead, such as has been found at Babylonia. In like maaner *al-hashsheminith* means "on an eight-stringed instrument," as the title *shigu* signifies a penitential psalm, and may be the origin of the Hebrew title *shiggayon.* The peculiar expression "the head of the corner" has now been most plausibly explained as referring to the stay in which the pivot at the bottom of the door turned. The pivot at the top of the door turned sometimes in a hole in the lintel, sometimes in a bronze bracket ring which projected from the jamb.

As far as the pronunciation of Hebrew in pre-Masoretic times is concerned, it has recently been pointed out that an epigraph from the Geniza in Cairo shows an older system of vocalization, which distinguishes only six vowels, ā, a, e, i, o, u, and omits consistently an unaccented final ā.

Among recent discoveries which have resulted in a more exact understanding of the Bible, one ought to mention that of the houses of Pompeii, as they have recently been described in *Art and Archeology.* It seems that the upper story of the homes of the ancient inhabitants of Italy in many instances contained one room which was reserved for special purposes, either for banquets or for the use of guests. A feature of the construction is this, that a porch projects over the rear of the flat roof below, thus affording a very fine place for retirement. This fact would explain the use of this upper story in many of the instances mentioned in the Bible.

As one takes up the materials which are offered by specialists in the field of archeological investigation and hears the report of some of the foremost students in this department of learning, there is one point that is brought home with increasing emphasis, namely, this, that civilization in any one country, unless introduced under

the influence of a people devoted to the true God, shows a degeneration in every particular and not development, or evolution. In a great many places of the Orient, where two, three, and more layers of débris have successively been removed in the quest for information, the oldest records have invariably pointed to a higher morality which had higher standards of ethics, while the later records, although very excellent with regard to advancement in the arts alone, have also shown a breaking down of a better morality and a higher conception of God. KRETZMANN.

The Glorious Difference. — In a splendid article on "The Death of Jesus," which appeared in the *Biblical Review* (January, 1925), the author, Dr. E. M. Poteat, offers an excellent testimony on behalf of the Scriptural doctrine of Christ's vicarious death. He writes: —

"It is a striking fact that the mystery of the universe was never more baffling than to our own times, and it is most baffling to the most powerful thinkers, like Ibsen, Tolstoi, Nietzsche. Such men, rejecting the Christian solution, struggle in 'gulfs of metaphysical agony,' writhe in 'cosmic solicitudes.' 'Nietzsche saw life as a vast depth, a throbbing reality, a tragic tangle, . . . and it unhinged his mind. To grasp the real, deep tragedy of life is enough to unhinge any mind which does not find God's solution of it in the central tragedy of the Cross and its redemption.'"

The only solution of the problem is to accept Christ's death in the light of God's own explanation.

He continues: "If we look outward to nature with the eyes science has trained, or backward over the course of history, or within the insight philosophy boasts, we are equally puzzled. Only when we see the Lamb slain 'to put away sin,' and through resurrection exalted to the throne of all worlds, do we get the key of the universe, the explanation of all things. The cross is the point in time in which God saves His name as Holy and as Love. The solution of the universal mystery is in the moral victory which recovered the universe from a career of sin."

By offering salvation through the death of Christ, Christianity distinguishes itself from all man-made religions. This is shown in the "Conclusion," in which the writer says: —

"The central affirmation of Hinduism is in the formula: 'Thou art That'; the personal becomes the impersonal, and the denial of personality in God and man issues in a pantheism in which moral distinctions completely disappear. The central affirmation of Buddhism is that the renunciation of desire, even the desire to live, is the way of escape from the misery of existence. The central affirmation of Mohammedanism is that God is God and Mohammed is His prophet — 'a prophet without miracle, a religion without mystery, a morality without love, which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality.' (Schlegel.) The central affirmation of the Christian religion is that God was in Christ, taking the world back into His favor, that in Christ we have redemption, the only redemption there is, *viz.*, the

forgiveness of sins, that He was made unto us wisdom from God and righteousness and sanctification and redemption, and that according as it is written, 'He that glorieth, let him glory in the Lord.' 1 Cor. 1, 30. 31. Paul, from whom these statements are taken, anticipates our intellectual scruples. It is as though he said, 'I know it is too good to be true; it is indeed incredible until accepted.' Resist sophistication, forego your demand for explanations, become as little children, embrace as they do the unfathomable Love which forgives, and like a tear-stained, but happy child pressed close to his father's breast, you, too, may know a peace that passeth knowledge and — *that is to be saved.*" MUELLER.

Returning to Faith. — "Some of the strongest defenders of a cause are found among those who at some time have been its opponents," declares the *Biblical Review* (January, 1925). "Many a flaming witness to the power of Christianity has come out from the ranks of the most godless." As proof for this it quotes the striking testimony of Sir William Willcocks, whose account *The Christian* has condensed as follows: —

"'About thirty-five years ago I was greatly attracted by Modernism (as it is called to-day) and studied it more and more as the years went on; but in September, 1921, I purchased a copy of *The Sadhu,* by Streeter, in which the Sadhu describes Modernism as a form of religious influenza, and I began to reconsider the question. I was greatly struck by a saying of the Sadhu that in India there are only two real converting agencies, the Holy Scripture and the godly lives of professing Christians. I began a close study of the gospels, and determined to translate them into Egyptian, in the interests of the fellaheen who cannot understand the literary language in which the Bible has been translated.' Proceeding, Sir William describes circumstances (in connection with healing by faith) which led him to seek those parts of the Bible which stand apart from the contentious region of the critics, and tells of the influence upon his mind of Professor R. D. Wilson's book, *Are the Higher Critics Scholarly?* That publication settled him against an atmosphere which for thirty-two years had rendered life barren and sterile. He proceeds: 'During my studies of Bible facts in the valleys of the Nile and the Euphrates, I had often proved the accord of the Bible-accounts with observations by level and compass, with observations of the behaviors of the rivers, with the ideas of the time, and with the mode of expression of the time in the spoken language, but I had always been up against the dead wall of the higher critics and their dictum on the score of language. But now that Bible scholarship has justified the Old Testament, just on the score of language, *I have returned to my old faith in the Word of God and literally live in it.*

"'Our fathers gave up all belief in the infallibility of the Church, but believed in the infallibility of the Word of God; and in this faith we Protestants went on conquering and to conquer. Modernism now wants to take away our belief in the infallibility of the Word of God, and protests against our Protestantism, leaving us nothing to lean on. It is such unprofitable business, and I often

think to myself that if these destructive critics were to obey Christ's command, and make a serious attempt to imitate Him in His great healing work, they would, to a man, return to their old healthy faith in the Bible, and do some really constructive work for their Savior.'"

MUELLER.

A federation of Christianity with Buddhism is boldly advocated in the New York *Forum* for December by Dwight Goddard, a missionary of the American Board to China. He considers the federation ridiculously easy. "The crucial difference lies in a single word, the little word 'only.' Buddhists believe there have been many Buddhas in the past, and that there are many to come as the world has need of them. They adore Gautama and see in him The Blessed One, the 'One who has attained,' the One who is now exalted to be one with all the Buddhas. On the contrary, Christians believe that Jesus the Christ is the only-begotten Son of God. If Christians would be willing to think of Jesus as one of the world's divine saviors, who, like Gautama, has been exalted to sit at the right hand of God the Father and to be one with Him in glory, — if Christians would be willing to omit that one tiny word 'only,' — there is no other reason why these two great world religions might not federate to-morrow. Only one little word, but it has made Christianity from the beginning exclusive and intolerant, and plunged it into a maze of bewildering dogma." It is not true that there is no other reason why Christianity cannot be federated with Buddhism. Every doctrinal item in either religion contains a contrast. Even if identical terms are used, they do not mean the same thing. If any one desires quick information on this point, he will find it in Martin Schlunk, *Die Weltreligionen und das Christentum,* pp. 86—101, and in Lehmann-Haas, *Textbuch zur Religionsgeschichte,* pp. 85—148. But the one reason mentioned by Goddard is, indeed, the greatest of all, and it alone is sufficient. Since Goddard is not the only one who has come forward with his suggestion, — in fact, the suggestion is several generations old, — it would seem opportune for Christian ministers to preach at least one sermon each year on this subject: "The Tiny Word 'Only,'" choosing for their text any one of the following: Acts 4, 12; 10, 43; Matt. 1, 21; Phil. 2, 9; 1 Tim. 2, 5; Eph. 2, 13—18, and especially the texts presenting the self-testimony of Jesus on the matter: John 8, 24; 10, 9; 11, 25. 26; 14, 6. As a matter of fact, wherever genuine Christian doctrine is preached, no matter from what angle of vision or with what special scope, the "tiny word 'only'" is preached, even though it be not expressed. There is no Christianity except that of the exclusive kind. Every other religion, especially those like Buddhism, which pretend to offer redemption, is a contradiction of Christianity. (See also Max Mueller, Mark Hopkins, and Thomas Arnold, quoted in *Essentials of the Faith that Saves,* in *Theol. Quarterly,* XXI, 65ff.) Mr. Goddard may possess ever so many good qualities, but one thing is sure: He lacks the first and indispensable requisite in a Christian missionary to the heathen, and the sooner he quits representing Christianity to the heathen, the better off the heathen will be. DAU.

That the much-prized American liberties are being jeopardized by certain sentiments prevailing in the United States, by ominous political movements, and by sundry legislative acts, is a thought that began to be sporadically expressed in public ten to fifteen years ago. Organizations even were effected, composed of men who were convinced that an actual danger to personal freedom existed in America, *e. g.,* the Guardians of Liberty, now defunct, we believe, the Liberty League, and others. Not to mention ever-recurrent efforts to centralize power at Washington and the State capitals, which palpably reduced freedom of action in commerce and the industries, there were more significant outcroppings of a spirit hostile to personal liberty in the coercive measures proposed for a uniform schooling of the nation's children and a common language of its citizens. A keenly felt invasion of the private life of Americans occurred when the Volstead Act was passed. As a rule, church-people have not been greatly interested in these attempts to reduce our liberties. These attempts seemed to lie altogether in the domain of secular interests, and there seemed to be no hint of an attack upon our religious liberty. Moreover, a measure like that of nation-wide and radical prohibition seemed even commendable, because it aimed at the stamping out of an acknowledged evil in American society and a corrupting influence in American politics. True, in sundry instances the desire to curtail certain liberties plainly encroached upon the religious domain, *e. g.,* in the antiparochial school legislation, the prohibition to use any other than the language of the country at public church services, etc. During the war these acts were treated as patriotic measures, and criticism of them was omitted for that reason or suppressed by intimidation. There is still a great deal of reluctance among church-people to oppose the growing tendency to reduce and circumscribe our liberties. Questionable doings of capitalists and laborites, even with the aid of our courts, do not seem to concern the average citizen. As regards the prohibition act, many are afraid that if they denounce it, they will be understood as engaging in special pleading and as revealing a personal love for the forbidden things. Moreover, Christians, in view of Rom. 13, 21, are always ready to forego their personal preferences in the matter of food and drink. The attack upon the liberty of the press appears meritorious to many, because there is much moral filth spread by our modern dailies. A uniform school and language for our country likewise seems a meritorious movement to many because it will help to compact the nation. The religious rights, the consciences, the private spiritual life of our people, it seems, are not touched by these measures and movements. However, let no one permit himself to be lulled to sleep by these complacent views. Above the strife engendered by these movements, not only the slogan: One country, one school, one language! but also the slogan: One God! has been heard. The inculcation of fixed religious doctrines upon schoolchildren is continually denounced. The denouncers claim that they do not refer to all churches, but only to one, some say, to some churches. The use of fermented wine in the Lord's Supper has

been attacked. On the other hand, the introduction of religious teaching in our public schools and higher state institutions of learning is not only generally advocated, but in some localities has been actually effected. Such things ought to open our eyes. The specter of a state religion and a state church looms in the offing. An organization like the Federal Council of Churches would be ready at the bidding to take control of the religious affairs of the country. The one American liberty which the devil hates above all others is religious liberty. He cannot overthrow that by outright assault, therefore he gradually leads up to it by diminishing inchwise liberties which lie more or less on the circumference, not in the center of the interests of many of our best citizens. How much of the camel is already in our tent, it is hard to tell. The Ku Klux Klan would be able to enlighten us considerably on this question, and this secret organization makes no secret at least of its religious antipathies. Professor Guenther, two generations ago, used to point out that the religious liberty of the United States would be the object of attack by Romanists. Where men, and especially the religions of men, are to be controlled, Rome is an expert. All the forces which are now inflicting one coercive, restrictive, and tyrannical measure after the other upon the nation are merely paving the way for Rome, the National Christian Association, the Ku Klux Klan, and similar organizations not excepted. And when Rome gets the long-coveted ascendancy in our country, it will add insult to injury by saying to the Protestants: We are only carrying out in a perfect system what you began and did imperfectly. DAU.

Pilgrims by the millions are expected to come to Rome this year to receive indulgences by passing through the Holy Door and kissing the sacred doorpost and performing other prescribed acts. The opening of this Holy Door was an event staged by the pontifical hierarchy with all the splendor of medieval pageantry, with regal magnificence of pontifical robes and multicolored uniforms, gorgeous draperies and canopies, all shrewdly calculated to stun the unsophisticated and capture the imagination of the papal devotees who had been favored by a close-range view of the imposing ceremony. Lengthy, especially prepared, and well-written reports of the event were broadcast in the press all over the world, that the faithful now might be informed that the Holy Year had commenced and from now on untold blessings were on sale for the rest of the year.

Here is a part of the newspaper report: —

"The arrival of the Pope in the portico was heralded by the six silver trumpets sounding the celebrated pontifical march composed by Longhi. While everybody knelt, he descended from the *Sedia Gestatoria* and went to the papal throne. All eyes turned toward the Pope, who, after praying, ascended the steps leading to the Holy Door and struck it three times with the golden hammer.

"The blows of the golden hammer struck a large slate tablet put up for the purpose, on which a cross had been engraved. The yielding of the door to the pontiff's blows was not immediate. He went back

to the throne, and it was only then — several moments later — that the master of ceremonies, by means of a special yellow silk rope, at the other end of which a bell was attached, notified the *sampietrini* on the other side that the ceremony was over and that the door might now be let down. Slowly the massive door was lowered and was immediately rolled away.

"This done, the Penitentiaries of the vatican basilica, using sponges, washed with holy water all the parts of the aperture left bare after the Holy Door was removed, and also dried these parts by specially blessed towels. At this moment the bells of St. Peter's, followed by those of Rome's other 400 churches, pealed forth the tidings that Holy Year had actually begun."

(From *Lutheran Church Herald,* January 20).

An eruption of plain blasphemy is just taking place. Havelock Ellis thinks that the only thing which saved the Hebrew prophets, all of whom were patients for the alienists, and Jesus Christ from being shut up in lunatic asylums is that there were no such asylums at the time. "That interview with Satan on a pinnacle of the Temple would alone have damned him, and everything that happened later could not but have confirmed the diagnosis. The whole religious complexion of the modern world is due to the absence in Jerusalem of a lunatic asylum." Ellis may have written this in irony. If so, his object is to express certain current thought. — Ed Howe, the lay philosopher of Potato Hill, Kans., erupts thus: "What is the silliest thing the people have ever done? I am of opinion that near the top of the list comes their invention of a religion which provides burning with literal fire for every one who does not comply with almost impossible conditions." — From San Francisco some one informs the *Nation* that the Fundamentalists have taken as their slogan, "Keep the Hell Fires Burning," and the editor publishes the information under the caption "Theological Note." — Before great upheavals in the earth's crust, geysers begin to spout, volcanoes to smoke, etc. These violent thrusts at Christian objects, too, are a sign: they show what is in the minds of many men now living, and what they would do to the Christian religion if they could. When this world in general adopts the Bolshevist treatment of Christianity and gets ready to rid itself of the Christian religion, Christ will get rid of this blasphemous generation, which spouts up like a drunken sot the dregs of its infidel sprees. DAU.

From Shihnan, Hupeh, China, the following communication has come: —

"On page 347 of the current issue of the THEOLOGICAL MONTHLY (November, 1924) you refer to a letter of Pastor F. Oppermann which appeared in *The Lutheran,* October 16, 1924, p. 7, and which contains the statement: 'The word Lutheran cannot be expressed in Chinese.' Your comment is: 'Why not?'

" 'Why not?' is a question well worth asking. Pastor Oppermann perhaps would never have stated that the word 'Lutheran' cannot be expressed in Chinese if he had made a thorough investigation of the

question. It is true that the union movement among various Lutheran missions in China which has resulted in 'The Lutheran Church of China' advocated the name *Hsin-i-hui* from the beginning, and this name has now been adopted by the missions which united. The Chinese name of this union body is *Chung-hua Hsin-i-hui,* literally, 'China Faith-Righteousness Society [Church].' *Hsin-i-hui* is the same as Pastor Oppermann's *Sun-T-Oei* (probably *I,* not *T*). The *Yuet-Nam* at the beginning signifies 'South Kuangtung,' and refers to the province in which the particular mission is working. *The Christian Occupation of China,* a monumental survey volume issued by the China Continuation Committee in 1922, has even gone so far as to classify all Lutheran missions in China under the heading *Hsin-i-tsung,* 'the Faith-Righteousness Group.'

"It may be interesting to those who have been told that the word 'Lutheran' cannot be expressed in Chinese to know that three missions in China retain the name 'Lutheran' in Chinese. In *The Christian Occupation of China,* English edition, *Danske Missions-Selskab* (Danish Missionary Society), which works in Manchuria, is listed as *Lu-teh-hui* (p. 11), and the *Norsk Lutherske Kinamissionsforbund* (Norwegian Lutheran Mission), which has mission-stations in both Hupeh and Honan, is listed the same way on page 12. In the *Directory of Protestant Missions in China* for both 1918 and 1923, and, I presume, in the editions between these two dates as well as in those preceding the former date, too, both of these missions are listed as *Lu-teh-hui.* The mission of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States decided last year that it would retain the name 'Lutheran' in its Chinese name, because there is no valid reason for dropping the name while there are important reasons for retaining the historic name of the Church of the Reformation.

"A few references will show whether or not the name of our Church can be rendered literally in Chinese. *Webster's Collegiate Dictionary with Chinese Translation,* Commercial Press, Ltd., Shanghai, 1923, under the word "Lutheran" has the term *Lu-teh Chiao-p'ai,* literally, 'Lutheran Sect.' On page 20 of the second volume of *Church History* by W. M. Hayes, D. D., LL. D., of the Theological College, Tsinan, Shantung (issued by Christian Literature Society for China, Shanghai, 1919), there are several references to *Lu-teh-hui,* the 'Lutheran Church.' Prof. Erland Sihvonen, of the *Finska Missionssalskaepet* (Finnish Missionary Society), was until recently one of the instructors of the union seminary of the Lutheran Church of China at Shekow, Hupeh. He has been in China since 1902. It may, therefore, be assumed that he is in a position to know whether or not the term 'Lutheran' can be rendered into Chinese. Now, in a booklet on Luther and the Reformation (*Lu-teh Kai-liang Chiao-hui Chi-shih Pen-mo*) gotten out by Prof. Sihvonen for the quadricentennial celebration of the Lutheran Reformation there are on the first fifteen pages more than ten references to the Lutheran Church as *Lu-teh-chiao, Lu-teh-p'ai, Lu-teh Chiao-t'uan,* etc. ('Lutheran

Church,' 'Lutheran Sect,' 'Lutheran Body,' etc.). The two characters *Lu-teh* represent the name of the Reformer, and he is widely known under this name in educated Chinese circles. Why, then, cannot the name 'Lutheran' be expressed in Chinese?

"Arnold H. Gebhardt."

Glimpses from the Observer's Window. — What is wrong with Atlanta? was the question discussed at an extraordinary meeting of 75 business men of the capital of Georgia. Socially, commercially, and industrially, it was pointed out, the city was rapidly going back. Among the causes of the retrogression, Alfred C. Newell, former president of the Chamber of Commerce, and B. S. Barker, secretary of the Chamber of Commerce, both mentioned secret organizations that control the civic life of Atlanta and run its politics. The mayor of the city, the governor of the State, and the secretary of agriculture openly admit being members of the order. (Culled from *Atlanta Constitution*, Dec. 30.)

The Lutheran missionaries of the Augustana Synod reported to have been captured by bandits in China are all reported safe by a *N. L. C. Bulletin* of January 2.

From the same source we learn that the Bishop of Rottenburg, for reasons of economy, has put an interdict on a trip of his parishioners to Rome to attend the Jubilee. Economy is not the best, but it is a respectable motive.

According to Dr. Schneider, the editor of the well-known *Kirchliches Jahrbuch*, the movement for withdrawal from the Church in Germany has come to a stop, and 51,114 of the 93,146 persons who quit the church between 1919 and 1922 have returned.

At a Lutheran laymen's banquet at New York on November 6 the carrying out of the merger idea was advocated for congregations of the New York Ministerium, the New York Synod, and the Synod of New York and New Jersey within New York City. The merging is to be effected before the next biennial meeting of the United Lutheran Church.

To accommodate pastors living too far from Mount Airy Seminary, Philadelphia, the faculty will institute a theological extension course in the down-town district, at the Muhlenberg Building, 13th and Spruce Sts.

The Pittsburgh Synod will contribute $5,000 towards the erection of a permanent church for the Italian Lutheran congregation at Monessen, Pa,. served by Rev. Fortunato Scarpitti, who has also organized Holy Trinity Italian Lutheran Church at Erie, Pa.

A mission hotel at Ketchikan, Alaska, is successfully operated by Norwegian Lutherans, who have started a campaign in the United States to raise funds "for the purchase of a mission boat to ply the year round between populated districts in Alaska and outlying fishing stations, which, under present conditions, often have no contact with the outside world for weeks and months at a time." (*Luth. Companion*, Jan. 17.)

Hemigamy (from $\eta\mu\acute{\upsilon}\varsigma + \gamma\acute{\alpha}\mu\circ\varsigma$ = half-marriage) is the term suggested for that phase of modern married life, where the wife is a wage earner and economically independent of her husband. William Johnston has written a pretty satire on it in the *Cosmopolitan* for February. The abnormal conditions created by this relationship may become a source of trouble, and pastors had better watch it.

The dying Spurgeon was asked: "If you should put your gospel in one sentence, what would it be?" He answered, with a smile on his face: "Jesus died for me." The same Spurgeon had said that he would as lief baptize a dog as an infant! What a strange contrast!

Luther Academy of the Joint Synod of Ohio, now at Melville, Sask., will be moved to Regina.

WNAP is the broadcasting station of the Lutheran Wittenberg College at Springfield, O.

108,000 missionary priests will be supplied with literature by the International Catholic Truth Society, for propaganda work throughout our country. (Last three items from *N. L. C. Bulletin.*)

In the present Indiana Legislature it has come to this, that members are classified as being either Klansmen or not. (See *Fort Wayne Journal-Gazette*, Jan. 14, p. 1, col. 2.)

Before a conference on religious education at Indianapolis, January 13, Rev. John C. Baur, of Fort Wayne, Ind., presented the Lutheran point of view, that is, the necessity of having separate religious, resp., denominational, schools. The conference approved a bill to be introduced in the state legislature, which provides that children be released from public school two hours each week for religious instruction by their respective church.

FIDAC is not a broadcasting station, but stands for *Fédération Interalliée des Anciens Combattants.* Our American Legion is not only a member, but a powerful influence in this organization: at its last convention it furnished to the organization its president, Col. Thomas W. Miller, Custodian of Foreign Property in the United States. "FIDAC will be the instrument through which this country will be led to see that it cannot live unto itself alone," says a correspondent in the *Nation* (January 28). Yes, and it will be the instrument for a few other things.

1925 brings us the quadricentenary of Tyndale's English Version of the Bible.

Appeals are being made in New York City to all sorts of people to aid in completing St. John's Cathedral (Episcopal) on Morningside Heights and the Methodist skyscraper on Washington Heights. The solicitors make their appeal on the plea that the architectural efforts are non-denominational. All that ever will be non-denominational about these enterprises is the solicitation of contributions for it. DAU.

BOOK REVIEW.

Synodical Reports of the Missouri Synod: *Eastern District.* (German edition.) Fifty-first Report. 63 pages. 30 cts. — *Oregon and Washington District.* Seventeenth Report. 44 pages. 25 cts. — *Colorado District.* Third Report. 71 pages. 34 cts. (Concordia Publishing House, St. Louis, Mo.)

The report of the Eastern District contains a German essay on "The Deity of Christ" by Pastor Chr. Kuehn; that of the Oregon and Washington District, a German essay on "Unionism" by Dr. F. Pieper; that of the Colorado District, an English essay on "Church Discipline" by Pastor Otto Heerwagen, and a German essay (continuation) on "The Saving Grace of God" by Pastor Theo. Hoyer. FRITZ.

Luther's Preface to the Epistle of St. Paul to the Romans. By *Prof. W. H. T. Dau, D. D.* 16 pages. 10 cts. (Concordia Publishing House, St. Louis, Mo.)

This new translation of Luther's celebrated Preface to the Romans is a reprint from the November number of the THEOLOGICAL MONTHLY. The fact that "this brief essay is a condensed Christian dogmatics" is reason sufficient why every pastor and teacher ought to read and study it. No doubt also many a layman in our churches would be thankful to have his attention directed to this excellent treatise. FRITZ.

Lutheran School Journal *(Schulblatt).* An Educational Monthly published by the Ev. Lutheran Synod of Missouri, Ohio, and Other States. Edited by an Editorial Committee of the Faculty of Concordia Teachers' College, River Forest, Ill. $1.50 per annum. (Concordia Publishing House, St. Louis, Mo.)

The *Lutheran School Journal* is being published in its sixtieth year. The abundance and variety of material published in this monthly of forty pages is of such a nature that every teacher in our Synod and every pastor teaching school ought to be a subscriber and a reader. An additional feature of the *School Journal* as it is now published is the News Service by the School Board of the Missouri Synod. FRITZ.

Search the Scriptures! A Series of Graded Bible Lesson Outlines for the Use of Bible Classes. By *Prof. Paul E. Kretzmann, Ph. D., D. D.* Issued by Authority of the General Sunday-school Board of the Missouri Synod. Vol. I. *The Life of Jesus the Savior.* From the Introduction to the Story of His Life to His Transfiguration. Vol. II. *The Life of Jesus the Savior.* From Christ's Second Foretelling of His Passion to His Ascension. Vol. III. *The Establishment and the Propagation of the Christian Church.* Each pamphlet contains 32 pages, 6×9. Each, 15 cts. (Concordia Publishing House, St. Louis, Mo.)

It is very gratifying that the young people of our churches are showing an increased interest in Bible-study. If our people will diligently study the Bible, we have reason to believe that our Church will remain true to its heritage and alive to its missionary duty in this world. In addition to the *Bible Student* and the *Junior Bible Student*, the new graded Bible lessons, *Search the Scriptures!* are excellent helps for our pastors and congregations to acquaint young people with the Word of God. When studying the outlines, the Bible itself is to be used as the text-book. The purpose is not to teach something *about* the Bible, but *the Bible itself.* The outlines given provide opportunity for an eight-year Bible-study course. In his introduction, Dr. Kretzmann says: "The plan of the series is to begin with the life of the Savior, which will be treated in chronological sequence for two years. A third year will take up the establishment and the propagation of the Christian Church, on the basis of the Acts of the Apostles, the Pauline epistles, and the catholic epistles. The fourth year will offer a survey of the entire Bible, of the books, of the writers, and of all the circumstances which will make for a better understanding of the Bible-text. The fifth year will take up all the chief doctrines of the Bible in a brief treatment. The sixth year will give a survey of the entire Old Testament history. The seventh year will be devoted to a study of the most beautiful passages in the poetical books of the Old Testament. And the eighth year will treat of Christ in the Old Testament." FRITZ.

Men and Missions. Edited by *L. Fuerbringer.* Vol. I. *John Eliot, the Apostle to the Indians.* By *W. G. Polack.* 48 pages, 5×7½. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

One of the chief reasons why our people take comparatively little interest in the mission-work of the Church, and why our mission boards have not more money at their disposal, is because our people know little

about the Church's missions and the spiritual needs of their fellow-men. Under the direction of Dr. L. Fuerbringer, a series of mission booklets is to be published by our Concordia Publishing House. The first booklet, *John Eliot*, written by the Rev. W. G. Polack, who has recently been added to the faculty of Concordia Seminary, is now on the market. What the series will offer, Dr. Fuerbringer tells us in his preface to this first volume: "Other booklets that have been promised will tell the story of our India Mission, our Negro Missions, the Work of Our Church in South America, and of other branches of our mission-work. Short biographies are being prepared of Wyneken, the Father of Our Home Missions; Schwartz, the Apostle to India; Louis Harms, the Founder of the Hermannsburg Missions; David Livingstone, Missionary and Explorer; and other messengers of peace. *A Guide for Mission-study* is also contemplated, as well as a *History of the Great Awakening in the Nineteenth Century.* If the books prove acceptable and find such a sale that the undertaking is successful, also from a financial point of view, the series will be extended, and another very successful and desirable series may be planned: *Founders and Fathers of Our Church.*"

In announcing this first volume, the publishers say: "This book is also suitable for reading and study by the upper grades of our Christian day-schools and Sunday-schools, by Bible classes and young people's societies." FRITZ.

Our King Victorious. A Sacred Cantata on the Basis of the Medieval Liturgy and Liturgical Plays. Words by *Paul E. Kretzmann.* Music by *B. Schumacher.* 112 pages, 7×11¾. $1.25. (Concordia Publishing House, St. Louis, Mo.)

Our Lutheran Church has always been known for its good church music. Nothing in church music has yet surpassed the good old Lutheran choral. The music played by our church organists and that sung by our church choirs ought not to be of an inferior grade. Since a large number of the singers in our choirs of to-day, especially in the cities, have some musical training, greater demands, such as the singing of cantatas, can be made upon them. The cantata *Our King Victorious* can be used on almost any occasion. Those who know say that Mr. Schumacher's composition is a work of merit. FRITZ.

Outlines of Lessons for Sunday-School Teachers' Institutes and Training-Courses. By *Prof. Paul E. Kretzmann, Ph. D., D. D.* 43 pp., 6×9¼. 20 cts. (Concordia Publishing House, St. Louis. Mo.)

This is an excellent outline of lessons for Sunday-school teachers' institutes and training-courses, published by request from many quarters of our Church. It offers four main courses of study, *viz.*, Bible-study; Child Study; Religious Pedagogy; Church History and Missions. Course I covers four terms, during which the following four subjects are treated: Introduction to Bible-study; Old Testament History, Institutions and Types; New Testament History; Fundamental Doctrines and Facts of Scripture. Course II is divided into two subjects: Term I, Fundamental Facts in Child Study; Term II, Advanced Child Study. Course III treats: The Teacher; The Subject-matter and Methods of Teaching.

Course IV offers subjects in Church History and Missions. All courses are thorough and practical. Thus under Mission-study are offered studies in: Early Church Missions, Medieval Missions, Mission-work in India and Burma, Mission-work in Africa, Mission-work in China, Japan, and the South Sea Islands, Mission-work in America, Lutheran Missions, Practical Mission-work. These outlines may also be used for general lecture-work within the congregation. MUELLER.

The Southern Nebraska District presents its first report, embodying the proceedings of its convention at Juniata, August 20—26, and a German paper by Dean J. H. C. Fritz on the "Missionary Task of the Christian Church," of which an English *résumé* is given at the end of the publication, also the Articles of Incorporation for the District. The price is 25 cts. It was published by the District, but can be ordered from Concordia Publishing House, St. Louis, Mo. DAU.

The Way in Christ. Studies in the Way of Salvation. For Bible classes, Bible schools, academics, and personal use. By *Adolf Hult.* 358 pp. (Augustana Book Concern, Rock Island, Ill.)

This book is grouped as Vol. V of the *Bible Study Quarterly* for the Bible Class Department. It contains excellent material for a year's work, divided into 52 lessons under the four heads: A. Christ (1—13); B. Coming to Christ (14—26); C. Abiding in Christ (27—39); D. Glory with Christ (40—52). The author is a gifted and well-read man and has a good eye for essential things and things of practical importance. For each lesson he gives, first, the text, usually brief, followed by expository remarks and review questions. Next are offered materials for illustration, and these are followed by suggestions for home study and for meditation. The Bible-text used is the American Revised. DAU.

Man's First Disobedience. By *Leander S. Keyser.* 84 pages, 5×7½. $1.00. (The Macmillan Company, New York.)

Man in Eden, his original nature, his temptation and fall into sin, are here discussed in the language of modern apologetics, but from the standpoint of confessional Lutheranism. Dr. Keyser does not employ any of the familiar evasions and ambiguities in treating the story of man's age of innocence and of the Fall, but accepts the literal truth of all that is said in Genesis. The book is an apologetics, not so much against the negations of the infidel as against the contradictions now so commonly heard in the Christian Church itself against the Bible record of the origin of evil. GRAEBNER.

The Minister's Every-Day Life. By *Lloyd C. Douglas.* 220 pages, 5×7¾. $1.75. (Charles Scribner's Sons, New York.)

In this book practical suggestions are given to the young minister. The book is written in an interesting style, spiced with humor. What we do not like about the book is the fling which the author repeatedly takes at the "old-time religion." He says: "It is, of course, important that religion should be revised and invoiced, from time to time, in the interest

of preserving its vitality. The 'old-time religion,' to which many persons think we must now return, has little more to justify it than an old-time chemistry, an old-time physics, or an old-time political geography."

FRITZ.

The Prophetic Books of the Old Testament. 2 volumes. By *Frederick Carl Eiselen.* 314 and 628 pages, 5¾×8½. Cloth, $5.00 the set. (Methodist Book Concern, New York. Order from Concordia Publishing House, St. Louis, Mo.)

The author of the two volumes entitled *The Prophetic Books of the Old Testament* is professor of Biblical Isagogics in Garrett Biblical Institute. Among the most popular of his works which have appeared in the past we may list *The Minor Prophets, The Books of the Pentateuch, The Psalms and Other Sacred Writings, The Christian View of the Old Testament,* and *Prophecy and the Prophets.* All of them are noted for clearness of diction, comprehensiveness of detail, and depth of research. Doctrinally Professor Eiselen may be classed among the conservative evangelicals who mediate between orthodox Biblical scholarship and liberalistic, destructive criticism. This tendency is strongly represented in *The Prophetic Books of the Old Testament,* and greatly decreases the value of the volumes. Volume I discusses the prophetic histories — the Books of Joshua, Judges, Samuel, and Kings, and the prophetic sermons — the Books of Isaiah and Jeremiah. Volume II treats the Book of Ezekiel and the prophecies of the twelve Minor Prophets. The historical events of each book, the doctrinal contents, and the history of its criticism are discussed at great length and afford the reader, if not a safe guide, at least a clear idea of what modern scholars have judged concerning the authenticity and canonicity of the prophetic books of the Old Testament. MUELLER.

Mobilizing for Peace. Edited by *Frederick Lynch, D. D.* 324 pages, 5×7½. Cloth, $2.00. (Fleming H. Revell Co., New York.)

This book contains thirty addresses by prominent Christian representatives and leaders of the Church, — educators, statesmen, and publicists, — delivered at the Congress on America and the Permanent Court of International Justice, called by the World Alliance for International Friendship through the churches, which convened at Philadelphia on November 13—15. Each address constitutes a powerful appeal for peace and urges the entrance of America into the World Court. War is utterly and absolutely unchristian; there should not be two contradictory moralities in any real civilization, one for individuals and another for governments; peace, security, and justice can reign only when extreme nationalism is sunk in some form of international community; and lastly, America must associate herself in the endeavor to realize the family of nations; these are a few of the fundamental statements emphasized in the addresses, in which men like Nathan Soederblom, Y. Y. Tsu, General Secretary, Chinese Students' Christian Association of North America, T. G. Brierley Kay of London, A. G. Dorland of Canada, Oscar Strauss, A. Lawrence, Fridtjof Nansen, R. B. Fosdick, Wm. Merrill, Prof. Wm. Adams Brown, Gov. Wm. E. Sweet, and others took part. The whole issue is now a matter of history. The advice given was not heeded. Nevertheless, these addresses are an expression of the earnest desire for peace which swayed the hearts of men at the close of the late World War. MUELLER.

The Moral Life and Religion. By *James Ten Broeke,* McMaster University, Toronto, Canada. 244 pages, 5¼×7½. Cloth, $2.00. (The Macmillan Company, New York.)

Professor Ten Broeke's *The Moral Life and Religion* is an attempt to trace back morality to its true source, the innate religious consciousness of man. The will and character, the sum total of man's duties and virtues, the ideas of goodness and self-sacrifice, social organization, as viewed from the angle of its moral significance, are all rooted in religion, which is universal and constitutes the springs of all moral action. Professor Ten Broeke's book is a powerful polemic against modern antitheistic philosophies which leave no room in man's heart for the conception of God and the moral consciousness. His argumentation is clear, his reasoning conclusive. Numerous corresponding notes and references show that he has diligently studied the masters who have written on the subjects which he treats. The point of view is empirical and largely psychological. Since the scope of his study is narrow, he deals only with selected problems, but these are of universal interest to students of ethics and religion. The treatment of religion is limited to what may be considered its relation to morality. While not in agreement with every statement, the reviewer is glad to state that the reading of this book gave him much pleasure.

MUELLER.

Lutherisches Weltmissions-Jahrbuch fuer das Jahr 1925. Herausgegeben im Auftrage der Missionskonferenz in Sachsen durch *Lic. Erich Stange.* 80 pages. (Leipzig: Verlag von H. G. Wallmann.)

For the 38th time this informing publication makes its appearance. Among the American contributors to this volume are Dr. Drach, of Baltimore, Dr. Pfeiffer, of Columbus, and Rev. Bielnicki, of New Jersey. Besides articles on mission methods and reviews of particular missions, the little brochure offers statistics of foreign missions by Lutheran bodies in all parts of the world and a classified survey of mission literature published during 1924.

DAU.

Brief Mention.

Concordia Publishing House offers Rev. O. C. Schroeder's tract, **Positive Evidences of Bible Truths.** 20 pages. 10 cts. — Success Printing Company, St. Louis, offers **The Great Supper of the Lord.** Ten poems of *Christian Eckhardt* with English and German text, and compositions of *Liborius Semmann.* — Johannes Hermann of Zwickau, Saxony, offers Dr. Zorn's treatise on Genesis, chaps. 1—5, in an English version, **The Whole Christian Doctrine, etc.,** by *Pastor W. F. Docter* of Cleveland, O. The testimony of Bryan against the evolution theory, to which credit is given in the translator's preface, has lost much of its value since Bryan scrapped it at the recent Presbyterian Convention to save his pet vagary of prohibition.

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